/113 cont./

221 In one case, it is even the family as a whole that executes a sea-
233 sonal displacement. It is a matter of a part of the Idma. Spe-
241 cifically, of the one from the oldest village, Usikis. Once the
[634] harvesting of the /114/ ground of Agersili is done, the people go as a family to summer in two villages of "bordes" /small farms/ or "burons" /shepherds' huts/, as our Pyreneans say, Twurirt and Agadir n-Tsila. Huts of dry stone are massed on the side of the
[361] mountain, on the right bank of the depression. They affect the
[346] form of villages, which appear in ruins to us, but which are in-
221 deed lively and each has its timezgida. A life of milk products
[262] and the consumption of young barley then starts, profoundly marking this period of the year. It is the only case where this form of summering in the mountains is fully observable. On the neighboring pastures of Amerdul, the people of Tasa (a. H'ad-duyws) make only an incomplete application of it: only the shepherds and the women come. An ethnological study pushed further would undoubtedly end on the summering of Asikis /sic/, on one hand, and the functional specialization which restricts that of Tasa, on the other hand, with revealing images of the pastoral spirit of these people: a general atmosphere of merry-making, of a concentrated and reconciled social life. The con-
[273] sumption of the young ears and the abuse of the whey provoke a
[832] sort of drunkenness, which occasionally has toxic and, for cer-
[574] tain, sexual effects. It is the period called talddrar or tamakhirt. The greatest manifestation of this general gaiety is the feast of the Tichka, officially reorganized some fifteen years ago, but according to an old intertribal tradition.

233 The movement of the Seksawa livestock is not summed up by
221 these summer displacements to the mountain pastures. A rhythm
648 of greater amplitude, and which could more accurately be called transhumance than what precedes, animates the high-mountain herds. Under the doubtlessly reduced aspect that the evolutions of the livestock in Seksawa know at present, they nonetheless constitute, on the scale of the present life of this society, a considerable movement. After having followed, from S. to N., the bed of the river, the stream diverges in two main directions. A